1:Opler E-5 (1931-1937)1941
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868 I will continue to make you get up early in the morning just as
882 you do now, but you will have to do more than that. You will become a raid and war novice."

The term that has been translated here as "novice" denotes the status of a youth who is advanced enough in his training to enter the final phases of preparation for actual raiding. Some informants use the word only to refer to the participant in the [884] four raid or war expeditions which elevate a youth to the full status of a warrior.

868 The initial training of the novice (using the word in the less
883 restricted sense) does not differ greatly from what has gone before:

> When I was a boy they began training me as a novice. To be a novice means that you cannot disobey but must train yourself as your elders say. . . . . Many a young boy at fourteen was as well trained and dangerous as a soldier.
>
> My father did his best to train me just as he had been trained when he was a young boy. He gave me all the ceremonial training he had once been through himself too. When I was ten or twelve years old he began to teach me and was very strict with me.
>
> He would say to me, "You must have your arrows and your bow where you can grab them. Keep your knife beside you. Have your moccasins ready. Be on the alert in peace or in war. Don't spend all your time sleeping. Get up when the morning star comes out. Watch for that star. Don't let it get up before you do." That is the kind of teaching a boy gets when he is a novice.

868 The reference to "ceremonial training" suggests that more
883 than purely practical measures are involved. The parents pray
782 for their son's success and future safety, and he may be taken to a
756 shaman whose ceremony is known to be of special benefit to novices. "The shaman prays that the boy may be free from [787] harm. A yellow light shines on the boy's head. It follows the boy and makes a circle back to the shaman. That means that the boy will come back safely. The shaman smokes and sings."

868 "At about fourteen years of age the boy starts hunting with
883 the men." Usually an older man who "knows" a great deal about
224 deer goes along and marks the tips of the young hunter's moccasins with blood from the kill.

000 At the conclusion of the training period, some boys, to insure

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Theoretically, all adult relatives of the wife who do not automatically avoid her husband may request polite form of him. There are some of these relatives who will almost certainly ask for polite form and others who probably will not. Among the former are those who might have been expected to request avoidance, but who, for some reason, did not. Any other course would advertise the poor opinion they have of their relative or of her new mate. 602 195

But there will be more distantly related kin of the wife who have had little intimate contact with her. When such individuals meet the man for the first time after his marriage, they may indicate the unchanged nature of the association by speaking pleasantly to him in the ordinary way. Most likely they will address the in-law term, "one who carries burdens for me," to him, but it will be the "regular" and not the "polite" term of the set that they will use. [601]

As in the case of avoidance, where latitude in the matter exists and polite form is chosen nevertheless, it may be accepted as an evidence of friendliness and approval:

> A person who does not have to ask for avoidance or polite form but who does it anyway shows that he or she likes the relative and approves of the in-law. It shows approval of the marriage. I should be very proud, for many of the prominent men of the reservation use polite form to me.

The ages of some of the wife's relatives at the time of her marriage automatically prevent many polite-form usages (and avoidances too) from ever being established:

> A person could not request polite form from another until he or she was old enough to understand the custom, that is, until about eighteen years of age.[4]

> I don't talk in the polite way to S. He was little when I married his sister, so he couldn't ask for it. It's got to be started right away, so we have never talked in polite form all these years. . . . .

In fact, the relations established in lieu of polite form between a man and the younger members of his wife's extended family are

[4] The concept of the years of discretion, independence, and maturity has stretched with white contact. In purely aboriginal times an individual several years younger than the age mentioned would have been prepared to make decisions of this kind. But the substance of the statement would hold, doubtless, for preadolescence in aboriginal times. [884] [177]